

## Poetry.

### YOU NEVER CAN TELL.

You never can tell when you send a word  
Like an arrow shot from a bow  
By an archer blind—be it cruel or kind—  
Just where it will chance to go.  
It may pierce the breast of your dearest friend  
Tipped with its poison or balm;  
For a stranger's heart in life's great mart  
It may carry its pain or its calm.  
You can never tell when you do an act  
Just what the result will be;  
But with every deed you are sowing a seed.  
Tho its harvest you may not see.  
Each kindly act is an acorn dropped  
In God's produce soil;  
Tho you may not know, yet the tree shall grow  
And shelter the brows that toil.  
You never can tell what your thoughts will do  
In bringing you hate or love;  
For thoughts are things, and their airy wings  
Are swifter than carrier doves.  
They follow the law of the universe—  
Each thing must create its kind;  
And they speed o'er the track to bring you back  
Whatever went out from your mind  
—Ella Wheeler Wilcox.

## Contributions.

### CHRIST'S LAST MEAL OR SUPPER.—WAS IT THE PASSOVER?

E. K. TEETER.

I will, first, briefly define the word Passover, as in Brown's Encyclopedia: "A solemn festival of the Jews, in memory of their coming out of Egypt." The primary meaning of the word has been well defined by brother I. D. Bowman, and I will point out only a few of its applications, as found in the Old and New Testaments. I will not take into consideration the verbal form of the word *pascha*, but only as used in its nominal applications. In this form it is used in two different senses, or meanings only.

1. It is used to refer to the lamb, or that which was sacrificed on the 14th day. Mark 14: 12; Luke 22: 7; I Cor. 5: 7.

2. The word *Passover* is used to refer to the seven days feast, including the time of the sacrifice on the 14th, which day the Evangelists call the "first day of unleavened bread" Deut 16: 13; John 13: 1, 2, 13, 11: 55; Luke 22: 1.

There never was a lawful "Jews' Passover," or "Lord's passover" kept without the paschal meal to eat on the 15th, being the day of unleavened bread. John 2: 13 and 11: 55. The Passover is twice called the Jews' Passover. But as I desire to economize space, I prefer, not to make numberless quotations, where a few references will suffice; nor make lengthy statements from commentaries, Josephus

or other history when there are enough Bible facts or evidences to establish a claim, as well without such external evidence as with it, knowing that such lengthy discussions are as likely to confuse as to enlighten the understanding of the readers. While Josephus, does not, materially differ with our interpretation of the Bible, his own statements, in some instances are conflicting nevertheless, and in that case are useless. At any rate brother I. D. Bowman has quoted enough of that. However he has ably defended some of the claims or views which we hold in common; but there are some points that are not yet made clear; these I will endeavor to set forth, as I get to them; for I consider them of too much importance to pass them by without further notice. They are not points of difference among the brethren only, but among other denominations, and the more light that can be thrown upon them the better for us and them. *When was Christ's last meal?* On what day of the month?

"Now on the first day of unleavened bread the disciples came to Jesus, saying, where wilt thou that we make ready for thee to eat the Passover." Matt. 26: 17. (R. V.) So Mark 14: 12; Luke 22: 7. "Now when even was come he was sitting at meat with the twelve." Matt. 26: 20. This proves that it was on the 14th, and not on the first day of the *feast* of unleavened bread which was always on the 15th of the month Abib. The 15th was also called the *first* day of the *feast* of the Passover. John 13: 1. Christ was crucified on the preparation day. John 19: 42. That was always the 14th. "Then laid they him in the sepulcher because it was the preparation day." Hence he was crucified on that day, and that was the day on which the paschal lamb was sacrificed according to the law of Moses. Therefore, as Christ ate his last meal on the night of the 14th he ate that meal about 21 hours before the "appointed time" by the law, on the 15th.

Was that last meal the lawful Passover? Now if Christ ate that meal in the beginning of the 14th of the month, about 21 hours before "the appointed time" by the law, (the Bible day beginning at 6 o'clock in the evening) then, it may be asked, How could Christ eat the lawful Passover? Whereas "Christ came, not to destroy the law, but to fulfill." This I will now consider:

1. I will ask the question, if, as we believe, Christ understood his mission, would any reasonable man or woman believe that Christ did not eat the Passover after saying "I shall"—"will eat it."

"With desire I have desired to eat this Passover with you before I suffer?"

2. Would any reasonable man or woman say that if Christ ate the Passover on the night of the betrayal, that he violated the same law that "He came to fulfill?"

3. Would any reasonable man or woman that believes that Jesus Christ was the Son of God, say that Christ did not do what he was commanded, after saying, "I came to do my Father's will." John 6: 38. And saying, "My Father gave me a commandment, what I should speak and what I should say, and I know that His commandment is life everlasting. John 12: 49, 50.

The Bible is either true or untrue. And if we believe it, then why not receive it. Too many are 'not willing to take God at His word. And to deny that Jesus Christ ate the lawful Passover is equivalent to denying Jesus Christ. For he says, "I am the way, the life and the truth." We have it in Christ's own words by Matthew, Mark and Luke that He said "I shall eat it," and after they had seated themselves to eat, Christ said "I will not any more eat thereof, (correct translation) which is equivalent to saying, after eating it this time, I will not again eat thereof until it be "fulfilled in the Kingdom of God." Now as Christ is the truth, this is truth. Paul says, "Let God be true." Hence it is a fact that Christ did eat the Passover on the night of the betrayal.

How may this be reconciled with the time appointed by the law?

1. It was impossible for Christ, with his disciples, to keep or eat the Passover at the "appointed time" by the law, and Christ himself be sacrificed or crucified and expired three hours before the time appointed by the law to eat the Passover, for He expired on the cross on the day and the hour appointed for the sacrifice of the paschal law.

But as God never required impossibilities either of man or of Jesus Christ, he would always provide ways or means to do his will, when it would be otherwise impossible to conform to His law, in this wise. God authorized Moses to change the time of eating the Passover from the time of the first month to the same time or day of the second month, when there were "certain men who were defiled by the dead body of a man." Num 9: 6-17.

So also under the reign of Hezekiah, "when the priests had not sufficiently sanctified themselves." II Chron. 33: 1-20. "And the Lord hearkened to Hezekiah." God here again authorized the change of time for keeping the Passover, adapting the time to the occasion when it was impossible to keep the Passover a